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ALL-CHINA CHRISTIAN CONFERENCE

The June 7 Tien Feng announces that at the second plenary session of the Three Self Reformed Church Committee which was held May 17-22, it was decided to hold a national Christian (Protestant) conference in Peking during the latter part of July. The purpose of the conference, according to Y. T. Wu, is "to sum up the four years' experience of the Reform Committee, to unite all Chinese Christians who love their country and their church, to promote the three-self reforms, and to establish formally an all-China directing agency for Christian work."

Besides Y. T. Wu's article, there are several statements from Christian leaders, such as Bishop Kaung, H. H. Tsui, T. C. Bao, etc., hailing the historic character of this conference, in that it is the first all-China Christian conference to be held since the church has been freed from foreign control and the poison of imperialism. Marcus Chen says that after the Jerusalem Conference he had decided not to go to any more conferences, considering them a waste of time. "Though they are called conferences (hui-i), they meet (hui) but do not discuss (i), or if they discuss they do not decide, or if they decide they do not carry out." But since liberation, he says, the number of conferences has been drastically reduced, and only those which are absolutely necessary are held, and this one is such a conference.

SOUTHERN BAPTIST MEETING

Between 20 and 30 Southern Baptists from all over China met in Shanghai May 31 to June 4 for a tso-t'ang-hui (sit-and-talk-meeting, a term used to indicate an informal discussion meeting). Rev. Chi Ch'ing-tsai was Chairman. Y. T. Wu and a representative of the Religious Affairs Bureau addressed the group, and reports were heard from each of the districts where work is carried on, from a representative of their former Seminary, and from their publishing concern. On the last day there was discussion of some malicious rumors which I Ch'ang-ling had spread in the Study Class which was then going on Shanghai, and "great indignation was expressed." What the rumors were about is not stated.

After the meeting was over, the leaders addressed a letter to all Southern Baptist church-members, and this letter is also given in Tien Feng. Besides urging them to be patriotic and attend study meetings, the letter also states the need for a tighter church organization than Baptists are accustomed to. It especially urges them to hold fast the faith taught them in the Bible, which is the Word of God.

PACKAGES FOR MISSIONARIES IN PRISON

The Chinese Communist delegates at Geneva said some time ago that any Americans in prison in China could receive letters and packages through the Red Cross Society of China, Peiping. However, the sending of packages to Communist China is against American law, unless a special

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permit is obtained. This permit can now be secured from the Bureau of Foreign Commerce, Department of Commerce, Washington, and the parcel must be accompanied by this letter of validation. "Only one parcel a week may be sent any one prisoner. The value may not exceed $50 and the contents must be limited to articles normally sent as gifts, including food, toilet articles, civilian clothing, and drugs, except gamma globulin. The value of antibiotic drugs in such a package may not exceed $25."

Only the 51 Americans actually confined in prison and who have been identified by the State Department will be eligible to receive packages. Of these 20 are missionaries - 12 Roman Catholic and 8 Protestant.

The parcel should be addressed to the individual, care of Red Cross Society of China, Peiping.

FUKIEN CHRISTIAN UNIVERSITY

The first of the monograph histories of the Christian colleges and universities of China has now been published by the United Board for Christian Colleges in China, 150 Fifth Avenue, NYC, Fukien Christian University, a Historical Sketch, by Roderick Scott ($2.00). It is a book of 138 pages, well illustrated with pictures and maps, and giving an authoritative account of the development of this institution from the time it was founded in 1916 until it was taken over by the Communist Government in February 1951.

A book of this sort could easily become a rather meaningless array of details and statistics, but Dr. Scott's skillful interpretation succeeds in putting these details into their proper proportion, so that a unified picture of one of the major missionary enterprises of China emerges from his pages. The danger that threatened the young university from the conclusions of the Burton Commission, and the way in which President E. C. Jones saved the day for FCU is but one of the examples of the sense of the dramatic with which this account is written.

The three presidents of FCU have been E. C. Jones, John Gowdy and C. J. Lin. Since the latter's death in 1947, the University was mostly run by Committees or acting presidents (C. T. Yang was president for a short time). A considerable part of the book depicts for us the educational contributions, and still more the personal characteristics of these shapers of the University's destinies.

There is one aspect in which the history as given here is defective, but that is a defect which could hardly have been remedied without getting a different author for the book. The reader will have to read a great deal between the lines to realize what a large part Roderick Scott had in the history he relates. He could well have said, "Magna pars fui."

If the monographs on the other institutions are as informative and well written as this one, they will be a very welcome addition to missionary literature.

MARCUS CHEN'S CHRISTMAS PRAYER

I mentioned this prayer in the July number in connection with my review of Tien Feng for the year 1953. Since then I have gone over the prayer more carefully, and find it a remarkable combination of true Christian piety and shameless political propaganda. Readers should remember that Marcus Chen is one of the most vocal of the Christian backers of the present regime. Much of the prayer is meditation, argument and slander rather than true prayer.

He says: "O true and living God, Lord of heaven and earth, and our Heavenly Father: At this Christmas season I remember that 25 years ago, in 1928, I was in the Holy Land attending the International Missionary Conference, where I visited Betnlehem, and lived for two weeks on the Mount of Olives, from which our Lord ascended into heaven. It seemed to me there that I saw Jesus before my eyes. And when I saw Him, I was ashamed, and my face was red, and I dared not lift my eyes to look at Him. For I remembered that His last words had been that we should preach the gospel throughout the whole world, making disciples of many nations, baptizing them in the name of the Father, the Son, and the Holy Spirit, and teaching them to observe all things that He had commanded us. I was ashamed, for I was in Jerusalem as a representative of the Chinese

rch, and in China, with a quarter of the people in the world, after more than 1900 years we had not fulfilled this last command, we had not yet preached the gospel of salvation to many of our own people. And even to those that had been baptized, we had not taught them to observe all things that He had commanded. 'Whatsoever', 'all', 'observe', these words struck me, and I confessed my sins and asked God for pardon.

"Father, this Christmas as I read again the angel's message that today is born for you in the city of David a Saviour, who is Christ the Lord, I hear again the heavenly host singing, 'Glory to God in the highest, and on earth peace, good will among men.' When I remember that it was 1953 years ago that the Saviour came to bring men peace and good will, the number itself causes me to feel shame, so that I cannot but accuse myself. Yes, the Lord's coming did divide the ages, and set up a new era on earth; millions have heard and believed and been saved. For this we thank Thee and joyfully celebrate this Christmas today. Yet we must also frankly confess before God our own sins and the sins of the whole church.

"Father, as I remember that the Spirit said to Mary, 'Thou shalt bear a son, and shalt call his name Jesus, for he shall save his people from their sins,' I remember that among us, since liberation, many who say Lord, Lord, have been proved to be still living in their sins; many that boast of being 'regenerated' show by their deeds that they do not have new life, that they have not been saved. We still commit sin, we lust after uncleanness, we lie, we are cruel and oppress men, harming them for our own advantage; and some among us have even stolen and committed adultery, doing such things as are not even spoken of among the heathen. And after sinning they are not troubled, but boast saying, 'Salvation does not come by works', and 'Once saved, always saved'.

"Father, we Christians must confess that we have not spoken justice. We have committed many faults, because we did not know the Scriptures, nor the power of God. We have thought we were 'spiritual', and have been 'above government', not loving our own country, even harboring reactionary thoughts, and spreading reactionary rumors. We have despised labor, refusing to see that our Lord for 20 of the 33 years of His life was a carpenter. We repent because we have thought to uphold the Scriptures we must oppose science, not knowing that to oppose science is to oppose truth. Help us to accept our Lord's teaching that we shall know that all truth, including science, comes from Thee, and that Jesus Himself is the truth. But all lying, including political and religious lying, comes from the devil, for the Lord said, 'He is a liar, and the father of liars.' And so at this Christmas season we ask God to help us Christians to know the true from the false, right from wrong, so that we may neither believe nor speak lies. And since American imperialism daily concocts new lies, help us to be very cautious.

"God of right and King of peace, what makes me feel more ashamed is the fact that our Lord came to earth not only to save individuals, but to save the whole world, and all mankind, and thus there should be glory to God in the highest, and peace and good will among men, and yet 1953 years after His birth, a nation which boasts itself as being 'Christian' (yet it is still in its sins, with no God before its eyes). American imperialism, is also brazenly celebrating this day. They are celebrating it in South Korea and in our own Taiwan, where they have taken the place of Japanese imperialism. But how do they celebrate it? Except for a very few who celebrate it rightly, there will be drunkenness and harlotry, and even rapings, plunder and murder. Every Christmas drunken American soldiers board the busses, and in their drunken wrangling injure countless persons. Father, Thou seest that American guards and Bandit Chiang's guards celebrate Christmas, and at the same time practice unimaginable cruelties towards our men who are their prisoners, - brandings, beatings, cutting off of hands and feet, splitting open, gouging out the heart, steamed, boiled and burned to death, buried alive, such things as wring men's hearts to hear about. Father, righteous and loving Lord, the American imperialists fight to get rich, and kill people cruelly, and yet 'celebrate' the Saviour's birthday, this is indeed an insult to Thee, and a blasphemy of Thy holy name, the direct opposite of our Lord's purpose in coming to earth. Such false Christians as these American imperialists are really antichrist, the man of sin, the betraying Judas, who betrays his master with a kiss, and at the same time sell their own souls. And not only so, but America also prepares lies for the United Nations, pretending that our side ill-treats its prisoners. They present false reports to the whole world, that they may continue their wars. Father, Lord of heaven and earth, help us Chinese Christians to unite with all men everywhere who love right and peace, and to struggle for a lasting peace, that so 'peace and good will' may become a reality. Righteous